

possible for him to discover from what he heard whether the preacher was a follower of Confucius, of Mohammed, or of Christ." There are a great many Christless sermons preached, and as a rule by Christless preachers. Is it any wonder that such preachers have Christless congregations? Get Christ into your sermons, into your life, into your whole being, preach, pray, sing and talk Christ, and your people will be a Christly people, whose lives bear witness that they have been with Christ and learned of him.

LOCKED UP THE WRONG MAN

Sometime ago a brute of a man in this town got drunk, came home, beat his wife, was arrested, locked up in jail and kept and fed by the tax payers of the town. Was the right man locked up? No, certainly not, it should have been the man who sold him the liquor. But how does the man who sells the liquor come in possession of his right to dispose of the poisonous stuff? He is there by the vote of the people, so that perhaps it were better not to carry this process of reasoning much farther or it might criminate a good many honest church members. Last week a man who is unknown to the people of this community, while drunk, fell from a freight train and broke his leg. The county poor house directors took charge of him and now pay two dollars a day nurse fee. This is a great country and we are a "smart people." Should the county fail to properly care for the man so that he would remain a cripple he could bring suit against the county for criminal negligence. What a charitable people we are. We issue license to turn men into brutes, dethrone their reason, make them crazy, reduce them to poverty and rags and make criminals out of them. Then we take them in and feed them. We are not satisfied with the poor the Lord said would always be with us. There are not enough of them so we go about making them, and then congratulate ourselves for having taken care of the poor. Why does civilization tolerate such a thing as the liquor traffic? There is not a redeeming feature about the business, not one. It is evil and evil only and evil all the time. *Destroy it.*

Personal Mention

Sister Orn, Milford, reports another accession at that place.

Brother W. H. Miller reports two baptisms at Brighton, Indiana.

Brother L. S. Bauman begins revival services at Roann, November 15.

Brother Gillin promises to send us a program of their proposed Bible school.

Brother Walter McClain and family have moved from Aurelia, Iowa, to Glendale, Arizona.

When last heard from the meeting at Miamisburg by Brother Tombaugh, was still in progress. Report will appear later.

Wednesday night, November 3, Brother Talley preached at the Enon church, Iowa, being on his way home from Aurelia.

When last heard from brother J. C. Mackey was engaged in a meeting at Salisbury, Pa., one of his regular appointments.

Brother Talley closed a very successful meeting at Aurelia, Iowa, resulting in eleven accessions, eight by baptism and three by relation.

Brother Rensch is making things lively in Indiana, so far as the College is concerned. Failure has not been a part of Brother Rensch's program.

Brother I. D. Bowman, Philadelphia, is expected to spend some time in the Illiokota district, holding meetings and assisting in the missionary work.

Brother Haskins, Johnstown, Pa., began revival services in the Fair Haven congregation, Ohio, Saturday evening, November 6, to continue two weeks.

Brother Darling began revival services in the Moxam congregation Sabbath evening, Nov. 7. Methods of work and list of subjects will be referred to in next issue.

Two days after Brother Swihart's report of the meeting in Arkansas, the services closed with three more accessions. Here is another good opening for the Brethren church.

Brother A. J. Hixon is busy at work in the Kanemorado district for all the interests of the church. He will make a hard effort to raise the College apportionment in that district.

Brother L. A. Hazlett writes that the work in his congregations is opening up very nicely. He has on hand several revival meetings, and also promises to furnish his full share of the 500.

Brother Copp, the pastor engaged by the Ashland City church, is expected November 11. He begins work as pastor Sabbath, the 14. Morning subject: "Christian Manhood;" evening, "Kept Saved."

Brother J. L. Kimmel in sending in the last of the five names, says, "This makes the five, but where, Oh! where are the five dollars. Coming soon." All right brother, you have done well; the names came and the V will come also.

Brother Wirick adds another to the congregation at Auburn Junction, and reports another waiting to be received. The dedication of the new church will take place November 21, instead of 14, as reported in last paper, Brother McFaden not being able to be there on the 14.

Brother Fox, North Manchester, began revival services at Zanesville, Ind., November 9. For this meeting sister Ida E. Zion, ordered one dollar's worth of tracts. This is an excellent idea; it is one of the ways to help a pastor in his work, and especially so at revival services.

Brother Shaver reports a meeting in progress at Dayton, Va., with five accessions so far and prospects for more. Sister Grossnickle is doing the preaching. Brother Shaver is booked for a meeting at Terra Alta, W. Va., in the near future, after which he will take up the College canvass.

According to the report of Brother Cassel most of the missionary money is coming from the sisters. We have never yet known the sisters to fail us in any good cause. It is a sister that bought the bond for \$125 and orders principal and interest to be paid to the Ohio Mission Board. The sisters are a great power in the Brethren church, as they are everywhere when they enjoy their full liberty.

We are indebted to Brother Rittenhouse for a drive to the country last Sabbath where an announcement had been made for us in a German Baptist church. Tho' a somewhat threatening day a good crowd gathered and we had a pleasant as well as profitable time. The Brethren received us with great kindness and we felt quite at home among them. We arrived at the church just at the close of the Sabbath-school, and here we found a young sister leading the singing

and an elderly lady superintending the school. Brother Joe Beeghly has our thanks for the pleasant entertainment given us after church.

Brother Rothenberger has had quite an interesting experience with our workers in the Chicago Mission. It seems that the only thing necessary to interest our people in mission work is to send them to Chicago or Washington. It might be a good investment for the National Mission Board to ship several car loads of indifferent church members to these places. What think you Brother Cassel?

Notes and Comments

God's Patience.—*The Ram's Horn* thinks that the most conclusive evidence of God's patience is to be seen in the bald head of the infidel lecturer. That may be so, yet such men as a rule do not do much harm to the cause of Christianity and the Lord may let them live for a purpose, perhaps to make believers more faithful and aggressive in their work. But if the bald head of the infidel lecturer is an evidence of God's patience what shall we say of the bald head of the hypocrite in the church? Or of the man who has been in the church for forty years and never yet paid one dollar for missions?

Your Choice.—No license, low license, high license and prohibition, these different methods of dealing with the saloon are thus set forth in an issue of the *Lever*:

First. Twenty-five rattlesnakes running through town (free whisky.)

Second. Put the rattlesnakes in a box with twenty-five holes in it (low license.)

Third. Stop up fifteen of the holes, the snakes all get out through the other ten (high license.)

Fourth. Drive all the snakes over into the next town (local option.)

Fifth. Kill all the snakes (prohibition.)

How do you prefer your snakes?

Do-Nothings.—There are a great many do nothings in this world, that is they are not engaged actively in either good or evil. They are a class of people who are despised, for the world does admire men and women who do right what they do whether it be good or evil. "I would that thou wert hot or cold," which is but another way of saying that a man should be one thing or another. The editor of the *Sunday-school Times* makes the following pointed remarks on this subject:

Speaking reverently, it may be said that God would be more likely to choose one of the manlier opponents of the right to be an active worker in his cause, than he would to pick up one of the lukewarm creatures who is too little a man to do anything for or against God. It is hard to accept this truth, but it is a truth. The do-nothings in the world, and the choose-nothings, have little idea how they are despised in the universe. At one of the daily prayer-meetings in the Old South Church, Boston, many years ago, Dr. Lyman Beecher rose and said emphatically, as giving his estimate of neutrality and indifference in a great crisis time: "Brethren, I confess to a growing respect for the Devil. He knows that his days are numbered, and that in the end he will be defeated; but he is up and at it all the time, working day and night, as if he were ultimately to have a victory. I think that we Christians can take lessons from the example of the Devil as to the value of working with all our might on the side we have chosen. And in our case we may know we are on the winning side of the fight." The man who will not choose whom he will serve, is less of a man than the servants of God or of the Devil.

A silent faith is a picture turned to the wall.

Let the good book you read have an appendix in your life.